

FIFTY-FOURTH

ANNUAL REPORT

OF THE

AMERICAN COLONIZATION SOCIETY;

WITH THE

PROCEEDINGS OF THE ANNUAL MEETING

AND OF THE

BOARD OF DIRECTORS,

January 17 and 18, 1871.



WASHINGTON CITY:
COLONIZATION BUILDING, 400 PENNSYLVANIA AVENUE.
1871.

Officers of the Society.

President.

1853. HON. JOHN H. B. LATROBE.

Vice Presidents.

1833. Moses Allen, Esq., New York.	1854. Rev. Levi Scott, D. D., Delaware.
1835. Rev. James O. Andrew, D. D., Ala.	1854. Rev. Ralph R. Gurley, D. C.
1838. Hon. Henry A. Foster, New York.	1854. Rev. Rob't Paine, D. D., Mississippi.
1838. Robert Campbell, Esq., Georgia.	1854. Rev. Rob't J. Breckinridge, D. D., Ky.
1838. Hon. Peter D. Vroom, New Jersey.	1854. Rev. Thomas A. Morris, D. D., Ohio.
1838. Hon. James Garland, Virginia.	1854. Rev. Edward R. Ames, D. D., Md.
1840. Hon. Willard Hall, Delaware.	1854. Rev. James S. C. Finley, Illinois.
1840. Gerard Ralston, Esq., England.	1854. Hon. John F. Darby, Missouri.
1841. Thomas R. Hazard, Esq., R. I.	1854. Rev. Nathan L. Rice, D. D., Missouri.
1843. Hon. Lucius Q. C. Elmer, N. J.	1854. Hon. Joseph B. Crockett, California.
1845. Rt. Rev. Chas. P. McIlvaine, D. D., O.	1857. Richard Hoff, Esq., Georgia.
1845. Hon. Joseph R. Underwood, Ky.	1859. Hon. Henry M. Schieffelin, N. Y.
1848. Rev. Thomas C. Upham, D. D., Me.	1861. Rev. John Maclean, D. D., LL.D., N. J.
1848. Hon. Thomas W. Williams, Conn.	1861. Hon. Ichabod Goodwin, N. H.
1849. Rev. John Early, D. D., Virginia.	1861. Hon. William E. Dodge, New York.
1849. Rev. Lovick Pierce, D. D., Georgia.	1862. Robert H. Ives, Esq., Rhode Island.
1850. John Bell, M. D., Pennsylvania.	1862. Rev. Thomas DeWitt, D. D., N. Y.
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1851. Hon. Frederick P. Stanton, D. C.	1867. Samuel A. Crozer, Esq., Pennsylvania.
1853. Hon. Horatio Seymour, New York.	1869. Hon. William C. Alexander, N. J.
1853. Hon. George F. Fort, New Jersey.	1869. Hon. Fred. T. Frelinghuysen, N. J.
1853. Hon. Ralph I. Ingersoll, Conn.	1869. Rev. S. Irenæus Prime, D. D., N. Y.
1853. Rev. Howard Malcom, D. D., Penn.	1869. Rev. Benj. I. Haight, D. D., N. Y.
1853. Rev. John P. Durbin, D. D., N. Y.	1869. James B. Hosmer, Esq., Conn.
1853. Edward McGehee, Esq., Mississippi.	1870. Robert Arthington, Esq., England.
1854. Rev. Osmon C. Baker, D. D., N. H.	1871. Daniel Huey, Esq., Illinois.
1854. Rev. Edmund S. Janes, D. D., N. Y.	1871. Hon. Dudley S. Gregory, N. J.
1854. Rev. Matthew Simpson, D. D., Penn.	

The figures before each name indicate the year of first election.

AMERICAN COLONIZATION SOCIETY.

LIFE DIRECTORS.

1840. HON. THOMAS W. WILLIAMS..... <i>Conn.</i>	1857. DANIEL HUEY, Esq..... <i>Ill.</i>
1840. THOMAS R. HAZARD, Esq..... <i>R. I.</i>	1858. DR. CHARLES B. NEW..... <i>Miss.</i>
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1845. REV. WM. McLAIN, D. D..... <i>D. C.</i>	1864. DR. ALEXANDER GUY..... <i>Ohio.</i>
1846. HERMAN CAMP, Esq..... <i>N. Y.</i>	1868. EDWARD COLES, Esq..... <i>Pa.</i>
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1852. WILLIAM SILLIMAN, Esq..... <i>La.</i>	1870. HENRY ROSE, Esq..... <i>N. Y.</i>
1852. JAMES HALL, M. D..... <i>Md.</i>	1870. REV. JOSEPH F. TUTTLE, D. D..... <i>Ind.</i>
1852. HON. MILLARD FILLMORE..... <i>N. Y.</i>	1870. JOSEPH HENRY, LL.D..... <i>D. C.</i>
1853. ALEXANDER DUNCAN, Esq..... <i>R. I.</i>	1870. DR. CHARLES H. NICHOLS..... <i>D. C.</i>
1853. HON. ALBERT FEARING..... <i>Mass.</i>	1870. REV. BENJ. I. HAIGHT, D. D..... <i>N. Y.</i>
1854. REV. RALPH R. GURLEY..... <i>D. C.</i>	1870. REV. S. IRENEUS PRIME, D. D..... <i>N. Y.</i>
1855. GEORGE LAW, Esq..... <i>N. Y.</i>	1871. DANIEL PRICE, Esq..... <i>N. J.</i>

DELEGATES APPOINTED BY AUXILIARY SOCIETIES FOR 1871.

VERMONT COLONIZATION SOCIETY.—George W. Scott, Esq., Hon. George F. Edmunds, Hon. Luke P. Poland.

RHODE ISLAND COLONIZATION SOCIETY.—Rev. Alexis Caswell, D. D.

CONNECTICUT COLONIZATION SOCIETY.—Rev. William W. Turner, Hon. James T. Pratt, Hon. L. F. S. Foster, William S. Charnley, Esq.

MASSACHUSETTS COLONIZATION SOCIETY.—Hon. G. Washington Warren, Rev. Dudley C. Haynes, Dr. Henry Lyon, Rev. John W. Chickering, D. D., Joseph S. Ropes, Esq.

NEW YORK COLONIZATION SOCIETY.—Rev. John N. McLeod, D. D., Almon Merwin, Esq., Rev. Samuel D. Alexander, D. D., Jacob D. Vermilye, Esq., James C. Holden, Esq., Rev. Thomas D. Anderson, D. D.

NEW JERSEY COLONIZATION SOCIETY.—Rev. William H. Steele, D. D., Rev. Elijah R. Craven, D. D., F. Wolcott Jackson, Esq.

PENNSYLVANIA COLONIZATION SOCIETY.—Eli K. Price, Esq., Rev. William E. Schenck, D. D., Rev. Alexander Reed, D. D., Rev. Samuel E. Appieton, Rev. Thomas S. Malcom, Arthur M. Burton, Esq.

OHIO COLONIZATION SOCIETY.—Hon. Columbus Delano.

FIFTY-FOURTH ANNUAL REPORT

OF THE

AMERICAN COLONIZATION SOCIETY.

JANUARY 17, 1871.

THE AMERICAN COLONIZATION SOCIETY, which meets to-day on its Fifty-Fourth Anniversary, is called to temper its rejoicings over the work accomplished with grief for the loss of two of the Vice Presidents of the Society.

OBITUARY.

The death of RICHARD T. HAINES, Esq., of Elizabeth, New Jersey, August 21, removes from the counsels and service of this Society one of its earnest and faithful friends. As President of the New Jersey Auxiliary, and its occasional Delegate in the National Board of Directors, his sagacity and wisdom shone brightly. He passed away at the age of seventy-five years, having an honorable name in all his relations and duties in life, and as an active and devout Christian.

Rev. EBENEZER BURGESS, D. D., who died at his residence in Dedham, Massachusetts, December 5, aged eighty years, was the first to go to Africa as an Agent of this Society, being the chosen associate of Rev. Samuel J. Mills, "of blessed memory," in a mission to select a suitable location for a colony. Examining the Western Coast from the end of March to the end of May, 1818, the two explorers selected Sherbro Island, a point near the present northwestern boundary of the Republic of Liberia, at which place the emigrants by the "Elizabeth," the first ship dispatched under the auspices of the Society, were

The Treasury.

landed early in the year 1820. The attention of Dr. Burgess was given to the subject of African Colonization while a young man in College, and he is stated to have thus early "opposed the plan for colonizing north of the Ohio, because white men would want that country, and argued that the colony must be in Africa." He lived to see his sagacious prediction most wonderfully verified, and the Society, in whose very beginning he had taken so honorable a part, become one of the leading philanthropic Christian organizations of the United States, and Liberia, with a territory geographically about as large as New England, and exercising the attributes of an independent Republican Government, recognized and in treaty relationship with nearly all the leading Powers of the world. A contribution of \$1,000, in 1840, to constitute himself a Director for Life of the Society, attested his ever-increasing interest in our work.

With sincere sorrow the decease is here recorded of the REV. BENJAMIN P. STONE, D. D., of Concord, New Hampshire, November 20, in his seventieth year. His name has long appeared as an officer of the New Hampshire Colonization Society, and to his faithfulness has been due much of its efficiency. Other associations, in his own State and elsewhere, will miss his diligence, his wise counsels and support. His love for our cause was evinced in the fact that he left the American Colonization Society a bequest of \$10,000.

THE TREASURY.

RECEIPTS.

The balance in the Treasury, January 1, 1870, was.....	\$1,048 01
The receipts for the succeeding twelve months have been—	
From donations and collections.....	15,225 48
From legacies.....	5,315 00
From earnings of ship Golconda.....	1,315 12

Auxiliary Relations.

From other sources, including \$3,211 55 from sale of invested funds.....	17,753 27
Making the resources of the year.....	<u>\$40,661 88</u>

PAYMENTS.

The payments have been—

For the passage of emigrants from their homes to the port of embarkation, and for their support on the voyage and their acclimation and settlement in Liberia.....	5,795 96
For repairs and sailing the ship Golconda.....	10,381 29
For improvements in Liberia.....	4,606 45
For taxes, insurance, and repairs of Colonization Building.....	1,281 55
For salaries of Secretaries and Agents, and their traveling expenses; paper and printing the African Repository and Annual Report, stationery, postage, &c.....	17,797 21
Disbursements.....	<u>\$39,962 46</u>
Balance in Treasury, January 1, 1871.....	699 42
Total.....	<u>\$40,661 88</u>

Unless the contributions of the present year shall exceed those of last year, there can be no choice but to contract emigration, and this, too, at a time when numbers of the people of color desire passage to Liberia, and when there is so much demand for the means of making improvements in that Republic.

AUXILIARY RELATIONS.

Public meetings in behalf of the Society have been held, and eloquent addresses delivered by distinguished gentlemen in several of the more prominent towns and cities in New York and New Jersey, under the direction of the Traveling Secretary, Rev. Dr. Orcutt, acting in New York with the sanction and co-operation of the New York Colonization Society; and also in some of the principal cities in Massachusetts, Rhode

Emigrants Sent Forth.

Island, and Connecticut, by the District Secretary, Rev. D. C. Haynes.

Two Societies, auxiliary to the American Colonization Society, have been organized during the year: the Ohio Colonization Society, at Columbus, with the venerable Bishop McIlvaine as President; and the Rhode Island Colonization Society, at Providence, Rev. A. Caswell, D. D., President of Brown University, at its head.

An arrangement was consummated in February whereby the Massachusetts Colonization Society constituted and appointed the American Colonization Society its sole agent for the purpose of collecting funds in the State of Massachusetts, and receiving and disbursing the same in the prosecution of its legitimate work. The plan has proved convenient, economical, and efficient for all concerned.

The Pennsylvania Colonization Society continues to engage with zeal in the promotion of our great enterprise, and the recent contribution of \$2,800 to this Society for the passage and acclimation of emigrants at Brewerville, demonstrates alike its efficiency and liberality.

EMIGRANTS SENT FORTH.

Our packet ship, which was stated in our last Report to have sailed on her fifth voyage for Liberia, arrived at Monrovia December 19, 1869, after a pleasant passage of thirty-five days from Hampton Roads. Discharging her passengers and cargo with unusual quickness, she returned to Baltimore, *via* St. Thomas, West Indies, February 18.

Our receipts and resources not appearing to justify the expense of dispatching an expedition in the spring, and the prostration of American shipping interests preventing a paying

Emigrants Sent Forth.

charter for her, the Golconda remained at Baltimore until she was dispatched on her sixth or fall voyage for Liberia.

The applicants for passage in September last reached twelve hundred names, from whom two hundred and fifty persons were carefully selected, and authority given them to make good any failures which it was likely would occur, to be ready to embark on the 1st November.

The necessary supplies were duly purchased, and the Golconda carefully prepared for the accommodation of the number of persons just mentioned, and she was promptly taken in tow of a steam-tug on the regular day fixed for her departure from Baltimore. The Golconda anchored off Fortress Monroe on Friday, November 4. The same day the emigrants from North Carolina were conveyed to her by a steamer from Portsmouth, Virginia, and the next morning she spread her sails direct for Monrovia.

More active and powerful opposition to emigration was never before exerted than on this occasion. The most ingenious unfavorable reports were freely circulated as to the principles and work of the Society, and as to the condition and prospects of Liberia, all with the purpose of frightening the weak-minded and intimidating the hesitating among those who thought of removing to Africa. Three expected parties of twenty-five persons each entirely failed, owing to the unfounded charges referred to, and, it is feared, to more potent arguments brought to bear directly upon their leaders. But, notwithstanding all opposition and the inability of some of the men to sell their crops of corn and cotton, one hundred and ninety-four emigrants remained true to their convictions, and joyfully and thankfully availed themselves of the opportunity for proceeding to the land of their ancestors. Of these, two were from

Emigrants Sent Forth.

New Haven, Connecticut; eighty-one from Plymouth, North Carolina; and one hundred and eleven from Windsor, North Carolina. They were persons of good moral character, able and robust, willing to work, and animated with the highest religious enthusiasm to participate in the great mission of their fellow-laborers who preceded them.

Sixty-three, or nearly one-third of the entire number, were professors of religion in good standing. Twenty-nine of the adult males reported themselves as farmers, one as a house-carpenter, and one as an engineer. One hundred and twenty-six were under twenty-one years of age, and sixty-eight were twenty-one years old and upwards. Eighty-nine were males, and one hundred and five were females. The company was mostly made up of families, and was liberally provided with clothing, bedding, farming tools, and other useful articles.

All are to land at Monrovia, where two are to settle with an aunt already residing there; sixty-seven are to locate at Brewerville; and one hundred and twenty-five at Arthington, St. Paul's river.

Among the cabin passengers were the Rev. James M. Priest, for twenty-seven years pastor of the Presbyterian church at Sinou, an ex-Vice President of Liberia, and a Delegate from the Presbytery of West Africa to the last General Assembly of the Presbyterian Church which met at Philadelphia, accompanied by his wife; Mrs. Freeman, wife of Prof. Martin H. Freeman of Liberia College, and their two children; Dr. John A. Parm, a native Liberian, who had just completed his education at the Medical School of Dartmouth College; and two other Liberians, returning to their homes at Monrovia.

The number of persons colonized during 1870 exceed, by thirty-four, those of the year 1869, and make a total of 2,588

Applications.

since the close of the war, in 1864. The whole number sent to Africa by the Society is 14,574. The number of recaptured Africans who have been furnished an asylum in Liberia is 5,722. Making a grand total of 20,296.

APPLICATIONS.

Some of those who were unable to go by the last trip of the Golconda have made application to be sent to Liberia during the present year. Others of the people of color in North Carolina, and in Georgia, Florida, Texas, and Kentucky, desire to settle in that Republic. These already number several hundred persons, and thousands are believed to be looking thither for an earthly home.

It seems proper to remark, that all the applicants for passage since the abolition of slavery in this country have been self-moved in their choice, the Society having made no special effort to induce emigration. A large proportion of those now enrolled are represented to be the followers of Christ, and prompted by the love of souls, as well as a desire to improve the temporal and social condition of themselves and their children.

The people of color are now not only free, but at liberty to select their own sphere of labor, of duty, and of privilege. If any of them, on reflection, choose to work, vote, and achieve success in Africa, who can object? And, if they prefer to carry the English language, civilization, and the Gospel to their benighted kinsmen, who shall question their right or wisdom? Are not these noble impulses on their part, and ought they not to be promptly and liberally responded to? And is it not due to them and to Africa to help forward as many suitable persons as voluntarily desire to go, especially when they are

Applications.

needed there more than here, and when this country is receiving immigrants at the rate of hundreds of thousands every year?

In the eloquent language of the Rev. Dr. T. C. Upham: "It will not satisfy the African heart that the negro is recognized as a man, that he is an American citizen, that he has the right of suffrage, that he has a seat in the Senate; but with all the rights of an American, and educated in the best institutions of the country, he will find the God who has saved him opening his interior vision to behold the glory of being a co-worker in proclaiming the truths of freedom and justice, of civilization and Christianity, throughout the length and breadth of Africa."

Among the applications is one of a very peculiar and interesting character, being an appeal from some twenty-six native Africans to be returned to their own country. It will be remembered that the yacht *Wanderer* landed, in December, 1858, a company of some three hundred slaves near Savannah, Georgia; that they were immediately scattered through the neighboring States; and that the efforts of the Federal Government to obtain possession of them, and to execute the law upon the guilty parties, proved unavailing.

Quite recently the Rev. A. D. Phillips, a successful Missionary of twelve years' residence in the Yoruba country, while preaching to a congregation of colored people at Mobile, Alabama, repeated, as he was in the habit of doing, the Lord's prayer in Yoruba. At its conclusion several men and women shouted with joy, and, after service, addressed him in the same African dialect. He learned from them that while trading from the Yoruba towns to Porto Novo, on a road between Abeokuta and Ikatu, West of Abeokuta, a party of Dahomans, who were lying in ambush, kidnapped them and ran them off into a town on the

Applications.

Coast, supposed to be Whydah, and they were taken on the Wanderer.

Mr. Phillips states that the majority of these Yorubans were traders, in good circumstances, at the time of their capture, and that they have not intermarried with the other colored people about them, hoping to get back to their own country. They are said to have become communicants of the Baptist Church, are thrifty and enterprising, and are anxious to return to their old homes, that they may meet their families again, and make known some of the advantages of civilization and the riches of the Gospel.

Another petition for the means of reaching Liberia, is in behalf of some of the colored residents of one of the most favored of the West India Islands. It proceeds from nineteen of the former residents of Barbados, who were colonized in that Republic, in 1865, by this Society. They say:

"We have individually received letters from our families and friends, representing their condition, asking us for aid, and expressing their ardent desire to come to Liberia. But we are few in number, and not yet advanced sufficiently far in business nor farming to be able to render them any pecuniary aid. We think best to make known their request to you, and ask you if, as individuals or as a Society, you can assist us to aid them, or directly yourselves aid them to come to this country. We are confident that they are the right sort of men for this country. They are men who understand tropical agriculture. They have been accustomed all their lives to growing the same products that are indigenous to this soil and climate, and they can bring with them an experience which no other class of emigrants can. They are greatly needed here, to assist in developing the vast resources of agricultural wealth which are now dormant in this

Arthington and Brewerville.

fertile country, needing only the skillful hand of culture. Besides, we wish our friends and relatives to be encouraged in coming here, because they can here enjoy liberty, equality, and social and political privileges to a greater degree than they can in the West Indies, while at the same time they will assist to build up a great negro nationality on the Western Coast of Africa, and redeem, civilize, and Christianize millions of our race, now sunken in the lowest grades of heathenism."

Not having the pecuniary ability to meet the urgent requests of the people of color of the United States, the Society is unable to respond favorably to the petitions of those residing in the West Indies who long for a government of their own, and where nothing can interfere with any measure of improvement and elevation to which they may aspire.

ARTHINGTON AND BREWERVILLE.

Intelligence has been regularly received in relation to the emigrants who were landed in Liberia December, 1869. Good health has been graciously continued them, and they have cleared their lands, erected their houses, and, at the latest date (December 9) were supplying the Monrovia market with vegetables of their own raising. Indeed, they are stated to have made more satisfactory progress for the time they have been in the country than it is usual for strangers to make.

Disappointment may be felt that the settlements of Arthington and Brewerville, which they were designed to begin, were not located nearer to each other and as far inland from the Coast as it was intended they should be. But the party from Windsor, North Carolina, decided, after examination, to take land and commence Arthington on an elevated site on the northern bank of the St. Paul's river, about a mile above the

Arthington and Brewerville.

Lutheran Missionary station of Muhlenberg; and the company from Jamesville, North Carolina, chose to locate at Brewerville, about three miles below Virginia, and two miles back from the same river, or ten miles from Monrovia.

The leader of the last-named party, Mr. John B. Munden, thus wrote, under date of May 30:

"All the members of the Brewer company are in Brewerville, and we have been on our place for over a month. We have got planted down potatoes, eddoes, cassadas, and various garden seeds. I hope you will send out the emigrants from the county of Martin, and let them come to Brewerville. All of the members say 'thanks be to the God of heaven,' and every one is satisfied."

From a letter written by Mr. Alonzo Hoggard, the leader of the company from Windsor, North Carolina, dated Arthington, July 16, the following extracts are taken:

"I take my pen in hand to write you all the truth of this country. I am satisfied here in this place. I have no more use for America. I have cucumbers, watermelons, turnips, snaps, Indian corn, ginger, arrowroot, pepper, plaintains, bananas, pawpaws, chickens, three hogs, and a log-house 13+15, to which I expect to build a large addition right away. I have one acre of land in rice, one in cassada, and one in potatoes. I have also fifty coffeeplants. The larger portion of the emigrants who came with me are doing about as well. I am at home. I don't want to move any more. Thank God, I am satisfied here. I have the promise of a school, and I want a church built here. I would like to have my old minister. There are two Kings living near me, and about four hundred natives. I talk with them every day. I told you I did not wish to come here so much to get rich, but to look after my brethren. I am trying

Class of Emigrants.

to do so. I live about twenty-four miles from Monrovia, on the north side of the St. Paul's river. The land is very rich. Mr. Reynolds has his blacksmith shop up and is at work. Mr. Blount Hoggard and Mr. York Outlaw are sawing in this settlement with the whipsaw for our buildings. I see pleasure with the Liberians more than I ever did before. I have got twenty-five acre of land, certain. This leaves me and family all well."

CLASS OF EMIGRANTS.

Pains have been taken in a quarter where it might least be expected to create the impression that the Society, to borrow the words of one who had no personal knowledge of what he wrote, "transports promiscuously ship-loads of ignorant freed slaves to Liberia." Anticipating such a charge, and with a view to vindicate the high moral and religious character and promise of usefulness of those persons who had been afforded passage in the ship *Golconda*, the Executive Committee, in their "Statement," published in the 52d Annual Report, presented evidence of undoubted authority as to the judicious care exercised in the selection of emigrants. And it cannot be successfully questioned but that signal success has crowned these efforts, resulting, in the expressive language of General O. G. Howard, who spoke understandingly when he said that the people sent by the Society were "the very cream of the colored population."

This just estimate is corroborated, and the effectual civilizing and evangelizing work accomplished by those whom this Society has colonized, is set forth in the following unsought opinion of Henry W. Dennis, Esq., a prominent and reliable citizen of Liberia, as given in his letter of May 28:

"In respect to the mental culture and industrial habits of the

Class of Emigrants.

great body of emigrants sent in the Golconda, they are equal to the great body sent in former times. If Liberia has grown and prospered, if her citizens are making any progress in agriculture, in commerce, in literary attainments, and in the different branches of industry, it has been from just such materials that the Society has always been sending to this country. And, as ignorant as the southern emigrants have always been regarded, I think I can with truth say that the strength and backbone of Liberia is mostly in those from the South. I do not claim for them high literary attainments, but for practicality, industry, fortitude, and enterprise, they, as a general thing, will bear no unfavorable comparison with the generality of those who have come from the northern States. I make these remarks, because I have often heard some of our northern literary men here speak disparagingly of southern emigrants, and as being unfit for citizenship in this Republic.

“Whatever views may be entertained by others, Liberia has been benefited by emigration. And from my experience and observation, since 1851, the most successful civilizers and evangelizers of the heathen around and among us are the Christian emigrant families. Numbers of native children come to reside in these families; they learn civilized habits and customs; they are taught trades and other useful branches of industry, and by the time they arrive at manhood they are so thoroughly civilized as to have no disposition to return home to their people or to adopt native habits. They work at their trades, attend the churches, and there are some who are teachers in our Sabbath-schools. They are educated in the practical concerns of life, and are by far more honorable and useful in our communities than a large number of those native youths who have been trained and reared in the mission schools. There they learned

The Interior Country.

only out of the books, and many, no doubt, made good progress; but on coming of age, and not having been taught to work with their hands, nor learned any of the useful trades, not a few of them go back into heathenish practices and live a heathenish life.

“While I have no disposition to say the least in disparagement of our missionaries in their efforts to evangelize the heathen, still I feel satisfied that the most that has been done effectually in this matter has been by the emigrant families sent to Liberia from time to time. I therefore adopt the remark I have lately seen in a printed sheet, that ‘Christian emigrants permanently located can best evangelize the continent of Africa.’ And I would regard it as unfortunate for Liberia and for Africa if emigration from the States should be stopped.”

THE INTERIOR COUNTRY.

The region of country from Monrovia northeast to Musardu, about two hundred miles, and southeast to Pulaka, about one hundred miles, has recently been explored by two intelligent, experienced citizens of Liberia. They report having visited towns containing hundreds of houses and thousands of peaceable and hospitable inhabitants. Iron ore and gold exist, and the natives make their own earthenware and agricultural implements. Cotton is extensively cultivated, and woven into cloth of different patterns. Cam-wood and palm-oil tree forests abound, and horses are abundant. They found the climate drier and freer from miasmatic influence than near the Coast, and the land elevated and interspersed with numberless streams supplying water-power to almost any extent, and admirably adapted to colonization purposes, and to the establishment of schools and mission stations, presenting a grand base upon

The Fifth President.

which Christian civilization may be extended into the interior of that vast continent.

Referring to these explorations, and the grand work of Liberia in opening the way to the development of Africa under the auspices of its own race, but Americanized, the Rev. Edward W. Blyden writes: "When our brethren in America get ready to return home, as many no doubt will before long, they will be at no loss for beautiful and prolific lands on which to locate themselves. The interior of Liberia is now better known to us, and more accessible than it has ever been. God is preparing the country for its rightful owners, now in exile. They are coming. 'They will come as the leaves come when forests are shaken.'"

THE FIFTH PRESIDENT.

Hon. Edward James Roye was inaugurated President of the Republic of Liberia January 3, 1870, at Monrovia. Mr. Roye was born at Newark, Ohio, February 3, 1815. His father was a native of Kentucky, but a pure descendant of one of the oldest African tribes—the Eboes. Having acquired an education at the High School in his native town and during a three-years' course at the University at Athens, Ohio, President Roye studied French at Oberlin College with a view to removal to Hayti.

Concluding that there was a more inviting opening to energy, capital, and enterprise in Liberia, he embarked at New York May 2, 1846, arrived at Monrovia June 7, and at once went into mercantile business. He is one of the few merchants who never bought on credit, and who always sold for cash, and was the first to export African products in his own vessel, carrying Liberian colors and papers, to Europe and to this country. He was Speaker of the House of Representatives in 1849, and Chief Justice from 1865 to 1868.

The Fifth President.

The inaugural address of the new President indicates a progressive policy. He recommends a thorough financial reconstruction, and the establishment of a national banking system, the general education of the masses, the introduction of railroads, and the improvement and incorporation of the native tribes contiguous to Liberia, and the formation of friendly alliances with distant and powerful tribes. Touching the mission of Liberia, he eloquently remarks:

"I regard the Liberian nation as sacred. God has planted us here, and, through all the vicissitudes of our existence, His hand has been plainly, visibly, directing our affairs. God has set Liberia, as it were, upon a hill on this Continent. He has put His temple in the midst of her. He has subdued, over and over again, our powerful foes. He has supplied our deficiencies, and enlightened our ignorance. He has, in a thousand ways, upheld us. And are we to suppose He has done all this for naught? Has He not put us here for a purpose? Is there not a career before us of civilization, of religion, and of humanity? Surely we are here to take our native brethren by the hand and teach them how to live, until there shall grow up on this Continent a negro community—prosperous, educated, civilized, and Christian—whose voice shall be heard and respected in Europe, Asia, and America. And that this time will come I hold to be no vain prophecy, foolish as it may appear to those who are accustomed to think disparagingly of the negro. I have faith in it, because I see already foreshadowings of its fulfilment in the progress thus far made in Liberia, in spite of occasional loiterings and backward steps. Liberia must advance. She is marching onward, with a providential history behind her and a beneficent destiny before her, and wee to the man who shall seek to check her course."

Education in Liberia.

EDUCATION IN LIBERIA.

The institutions of religion in Liberia are steadily advancing in strength and efficiency. Among the most important measures of the administration of President Roye is "the establishment of an efficient and practical common-school system, to reach in its operations beyond our settlements, and embrace the numerous aboriginal population under our jurisdiction." A law has been enacted creating a Commissioner of Education for each county, and Rev. G. W. Gibson has been appointed to that office for Montserrado.

From a statistical report of the schools for Liberian and native youths, in operation in Montserrado county, published in the *Liberia Register* of September 7, it appears, allowing twenty pupils each in the three schools where the number of scholars is not given, and including the Preparatory Department of Liberia College, that there are thirty-six schools, with thirty-seven teachers and one thousand one hundred and fifty-four pupils.

The Liberia College is an institution of great importance, and merits the warm sympathy and earnest support of the Christian public. A touching appeal in its behalf is contained in the following extract from a letter recently received from President Roberts:

"Just as I was closing the last paragraph a messenger came to me from Prince Grey, a Vey chief of Grand Cape Mount, to say that he, Grey, would send a son of his to me shortly, whom I *must* educate and make 'America man of.' But I have no scholarship on which I can place him, and have already on my own hands as many as I can well take care of. I am now aiding, at my own charge, four boys in getting an education. Nevertheless I must do something for Grey's son. The Veyes

New Steamers for the African Trade.

are an interesting and intelligent people; no tribe on the West Coast more so. The Grey family is doubtless the most influential in the country, and a sound Christian education imparted to this youth may, with the blessing of God, be the means of checking, perhaps eradicating, the present Mohammedan tendencies of that people, and the introduction among them of true Christianity."

Three friends of the cause, through the Traveling Secretary, have cheerfully responded to this call, by a contribution of \$150 for the support of Prince Grey's son in a course of education, one year.

NEW STEAMERS FOR THE AFRICAN TRADE.

One steamer each month from Liverpool for the West Coast of Africa was, a few years ago, considered as a hazardous undertaking. Now a steamer leaves that port for the same destination every six days, or statedly on the 6th, 12th, 18th, 24th, and 30th of every month: thus affording the most conclusive proof of the rapid and constant increase of production and trade in Western Africa.

At the semi-annual meeting of the African Steamship Company, held in London early in November last, "a balance of revenue" amounting to £5,456 was reported; a dividend of eight shillings per share, free of tax, was declared; and an application was directed to be made for authority to issue "debentures equal in amount to one-third of the paid-up capital, it being probable that the company will need additional resources."

Three new steamers were dispatched from England during the year, to trade along the West Coast of Africa and the Niger.

The Hope of Africa.

THE HOPE OF AFRICA.

The cause of African Colonization, in its intrinsic value, must continue to enlist in a larger degree than ever the active sympathy and cordial support of all Christians, and philanthropists. The way is now open for more energetic and widely-extended action, without the doubts and trials which have perplexed us in the past. The midnight gloom which envelops Africa, peeled and trodden under foot of nations calling themselves Christians, will be dissipated by the Sun of Righteousness, and "Ethiopia stretch out her hands unto God."

TREASURER'S REPORT.

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DR.

Receipts and Disbursements of the American Colonization Society, for the year 1870.

Received Donations and Collections	\$14,977 48	Paid Passage and support of Emigrants . . .	\$5,795 96
“ Legacies	5,315 00	“ Repairs and sailing of ship Golconda . .	10,381 29
“ Interest on Investments	1,762 25	“ Improvements in Liberia	4,606 45
“ Investments realized	3,241 55	“ Taxes and Repairs of Colonization Building .	1,381 55
“ Borrowed Money	8,000 00	“ Paper and Printing “The African Repository”	2,004 34
“ Rents from Colonization Building	1,500 62	“ Salaries of Secretaries, Printing Report and Tracts, Stationery, Postages, &c.	6,357 19
“ Subscriptions for “The African Repository”	333 65	“ Salaries and Travelling expenses of Agents, expenses of State Societies and Litigated Will Cases, &c.	8,864 27
“ Earnings of ship Golconda	1,315 12	“ Liberia College	75 00
“ For Education in Liberia.	2,900 25		
“ Sundries	267 95		
		Disbursements	39,966 05
Receipts	39,613 87	Balance in Treasury, January 1, 1871 . . .	695 83
Balance on hand January 1, 1870	1,048 01		
		Total	\$40,661 88
Total	\$40,661 88		

FIFTY-FOURTH ANNUAL REPORT.

The undersigned having examined the account of the Treasurer of the American Colonization Society for the year 1870, and compared the vouchers with the books, find it correct.

ALMON MERWIN, }
WM. H. STEELE, } *Committee.*

WASHINGTON, D. C., *January 17, 1871.*

ANNUAL MEETING
OF THE
AMERICAN COLONIZATION SOCIETY.

WASHINGTON, D. C., *January 17, 1871.*

The Annual Meeting of the American Colonization Society was held this evening at half-past seven o'clock, in the First Presbyterian Church, Four-and-a-Half Street, the President, Hon. John H. B. Latrobe, in the chair.

The Divine blessing was invoked by the Rev. J. P. Newman, D. D., Chaplain of the Senate of the United States.

The President of the Society made a brief and eloquent address, in which he said, substantially, that the American Colonization Society continues to prosecute its work with the largest benevolence to the people of color of the United States; that it furnishes them an inviting home, where, from whatever cause—and an excess of population may yet drive them to the wall—they may wish to remove; that since emancipation—for which hearty thanks are due to Him who doeth all things well—the Society has colonized more persons than during any similar period before that great event; that applications for passage to Liberia—all of them spontaneous—are now before the Society from hundreds of worthy and intelligent men, actuated by a desire to better their condition and to extend the knowledge of a high Christian civilization; and that should the Society to-night cease to exist, the little Republic which it has been blessed to found and strengthen on the Coast of Africa, would prove to have been the grandest missionary organization since the world began.

Address of Rev. Benjamin I. Haight, D. D.

The Fifty-fourth Annual Report of the American Colonization Society was then read by the Corresponding Secretary, Mr. Coppinger.

Rev. Benjamin I. Haight, D. D., of Trinity Church, New York, followed in an earnest and able address, in which he expressed his satisfaction at being present to say a word in behalf of the American Colonization Society, and of the great work set apart for it to accomplish. The Society has a history of which it may be proud, for it has passed through disappointment, trial, and embarrassments for more than fifty years, and has always had among its officers, friends, and supporters, some of the noblest spirits in this land. The longer the speaker had been connected with the Society, the stronger and deeper had become his sense of the magnitude and glory of the work God had placed before it to do.

He said that the great controlling object of the good men who had conceived the idea of carrying Christian civilization to Africa, had been love of their fellow-men, and the more we studied and examined the principles and feelings out of which the Society grew, the more we could see that they who were its friends throughout its continuance had for their motives the highest order of Christian benevolence. He referred to events that had transpired in connection with the efforts of the Society, by which it was shown that Providence had watched over Liberia and preserved it for the regeneration of the people of Africa, and their ultimate civilization and conversion to true Christianity.

He thought enough had been shown in connection with the history of Liberia to prove that the negro is capable of self-government, and that the Republic of Liberia is a self-reliant and Christian community, standing self-governed and self-

Resolution of Thanks.

protected, and having done what all other nations and agencies had failed to do, namely, put a stop to the slave-trade on at least a thousand miles of the West Coast of Africa. He referred to the effect the liberation of four millions of Christianized Africans would have on the growth and prosperity of Liberia in extending the ameliorating influence and power of Christian Government over Africa.

Addresses were delivered by the Rev. Elijah R. Craven, D. D.,* pastor of the Third Presbyterian Church of Newark, N. J., and the Rev. John Maclean, D. D., LL.D.,† Ex-President of Princeton College, N. J.

The benediction was pronounced by the Rev. Dr. Maclean, of Princeton, N. J., and the Society adjourned to meet to-morrow at 12 o'clock M. in their rooms in the Colonization Building.

COLONIZATION BUILDING. WASHINGTON, D. C., *January 18, 1871.*

The American Colonization Society met this day at 12 o'clock M., pursuant to adjournment, and Rev. John Maclean, D. D., of New Jersey, the Senior Vice President in attendance, was called upon to preside.

The minutes of the last meeting, January 18, 19, and 20, 1870, and of the meeting held last evening, were read and approved.

On motion of Rev. Mr. Appleton, it was

Resolved, That the thanks of this Society be most cordially tendered to the Hon. John H. B. Latrobe, and the Rev. Drs. Haight, Craven, and Maclean, for their able and eloquent addresses delivered last evening at the Anniversary of the American Colonization Society, and that they be requested to furnish copies for publication.

*See page 28.

†See page 39.

Address of Rev. Elijah R. Craven, D. D.

Resolved, That the thanks of the Society be given to the Pastor, Session, and Trustees of the First Presbyterian Church, for the kindness shown in opening their spacious edifice last evening for the anniversary services of the Society.

Rev. Benjamin I. Haight, D. D., Hon. John B. Kerr, and Prof. Joseph Henry were appointed a Committee to nominate the President and Vice Presidents of the Society for the ensuing year. The Committee, through the Rev. Dr. Haight, chairman, made a report recommending the re-election of the present officers, and nominating Daniel Huey, Esq., of Illinois, and Hon. Dudley S. Gregory, of New Jersey, as additional Vice Presidents.

On motion it was

Resolved, That the report be accepted and approved, and that the Society elect the persons nominated by the Committee. (See page 3.)

On motion of Rev. Dr. Haight, it was

Resolved, That the Annual Report of the Society be referred to the Board of Directors for publication.

On motion it was

Resolved, That the Society do now adjourn to meet on the third Tuesday in January, 1872, at 7½ o'clock P. M., at such place as the Executive Committee shall designate.

Attest:

WM. COPPINGER, *Secretary*.

ADDRESS OF REV. ELIJAH R. CRAVEN, D. D.,

PASTOR OF THIRD PRESBYTERIAN CHURCH, NEWARK, N. J.

It is with a strange pleasure, Mr. PRESIDENT, that in this my birth-place and early home, where I first learned to love the Colonization Society, I find myself privileged to advocate its interests. Like the features of my mother's face, this enterprise is interwoven with the texture of my earliest memories. Amongst my first recollections is one of the tears I shed at learning that two of my dearest playmates had gone to Liberia. From that day I have loved the land which had become

Address of Rev. Elijah R. Craven, D. D.

their home, and the people of whom they had become a part. That love has grown with my growth and strengthened with my strength—ever increasing as I learned more and more of the nature, the aim, and the results of Colonization.

I have passed through three mental phases in reference to this whole subject. The *first* was in the days of youth and early manhood, when Colonization was invested with a halo of romance. I anticipated *immediate* and manifestly glorious results. I expected that *immediately* Liberia would become the seat of a great nation, where science, art, commerce, and agriculture should *at once* flourish; that thither American negroes would *at once* flock, as doves to their windows, thus delivering America from the curse of slavery; and that thence streams of blessing would *at once* go forth, Christianizing and civilizing the entire continent of Africa. I had not then, Sir, learned to hope and patiently wait—to hope and patiently labor for an earthly future, to be postponed, perchance, beyond the narrow span of my earthly life.

The days of imagination passed away, and those of skepticism began. Manifestly the colony was not all that fancy painted it. Emancipation and a sea voyage did not convert those just delivered from slavery into cultured men and women. Disease and death were in Liberia—ignorance and poverty and want were there, and the hatred and murderous attack of neighboring barbarous tribes. At home the opposition of enemies increased; the Society failed to win the confidence of the great mass of the colored population; the love of many friends waxed cold; and, as the fathers died, their sons did not, in friendship, rise up in their stead. Over the whole enterprise there was the flavor of decay, and I *doubted*.

Reflection, however, soon wrought the conviction that my first idea as to a glorious future, save in the matter of *time*, was the correct one—that things were as they should be in order to that future—that the evident *decay* was but a necessary step in progress—that it was but another manifestation of the great law impliedly referred to by Jesus, when, in refer-

Address of Rev. Elijah R. Craven, D. D.

ence to His own death, He declared: "*Except a corn of wheat fall into the ground and die, it abideth alone; but, if it die, it bringeth forth much fruit.*"

The law implied in that utterance is, *a new life is the result of death*; or, in other words, the decay of the mass enveloping a germ is in order to the development, the forth putting of that germ. Illustrations of this law we have on every hand—in every decaying seed that sends forth a plant, in every broken ovum whence proceeds an animal. So has it been from the beginning. The forests of the old world were overthrown and submerged and buried, and in their graves partially disorganized, in order to the production of the coal which now lights and warms and gives power to the human family. To show the prevalence of this law in the development of all new life, not only physical, but moral, social, national, would be easy. This could be done, however, only in an extended discourse. Time forbids that it should be attempted in the few moments allotted to me for this address, save in reference to nations, and remarks on this point must be of the most general character.

What is a NATION? It is not, as many suppose, a mere complex of individuals. It is a complex of *related* individuals. It is an *organism*—a *body* having many *members*, pervaded by a common life. The individuals who compose it, whilst they may have great individual differences, have certain common characteristics—physical, mental, moral—common hopes and common aspirations. The French, the English, the American people, each is a nation—an organism—a unity. Cast a hundred thousand men, women, and children, not already bound together by national ties, as are our western pioneers, into such a valley as that of the Mississippi, and you have not a *nation*. The mass of individuals may, indeed, contain the germ of a nation, but they will no more be that organism whose germ they contain, than is the seed the plant that is to proceed from it—than is the ovum the living creature that is to come forth from the fractured shell. In order to the development of a

Address of Rev. Elijah R. Craven, D. D.

nation, that human mass must be placed, by a designing, overruling Mind, under discipline—it must be placed under special discipline, in order to the production of some special form of life. In the struggle that ensues the weak will perish, and those also in whom there is no aptitude for membership in that which is to be produced; the survivors will not only be bound together by the experience of common suffering, but in them, also, latent or partially latent tendencies in the direction of the common life will be developed and educated; and in the end, with diminished numbers indeed, and with the marks of decay around, a nation will come forth, living and active, fitted to take into itself and assimilate the individuals who afterwards may be brought into connection with it.

It was thus that God dealt with Israel, amongst whom was developed and more strongly, perhaps, than amongst any other people, the feeling of nationality. He cast them into Egypt, where by the tyrannous heel of the Pharaohs and the taskmaster the life-blood was crushed out from multitudes, and the survivors were trodden together into brotherhood. And still another process of decay was essential. The human mass, in whom community of feeling had been begotten by community of suffering, had been embruted by their discipline, and were unfitted to stand alone as a nation. They must be cast into the desert, where the barbarous crew that came out of the land of bondage should perish; and where their children—retaining all of nationality that had been gained by their fathers in Egypt, but desert born and bred, far from all oppression, reared under and supported by the hand of their God, miraculously stretched forth in their behalf—should be prepared not only for independent existence, but to become the progenitors of a people that, throughout the ages, should pour through the nations, distinct and separate, like the Gulf stream through the Ocean.

It could readily be shown, Sir, that all strong nationalities have thus been formed. Time forbids, however, that illustrations should be multiplied. Let one other suffice. We are all

Address of Rev. Elijah R. Craven, D. D.

familiar with the early history of our own country. We remember how, of the one hundred that sailed in the Mayflower, fifty died during the first winter; and how, in consequence of the rigor of the climate, and exhausting toil and disease and the attacks of savage enemies, year after year a large portion of those who followed the first settlers perished. Concerning the first colony in Virginia it has been declared, that at the expiration of seventeen years, after the immigration of between nine and ten thousand persons, at an expense of one hundred and fifty thousand pounds sterling, but eighteen hundred remained. Thus was it, to a greater or less extent, with all the colonies. By fearful discipline, the weak and the inapt were winnowed out, and the survivors were not only bound together but had developed in them that spirit of independence, of dependence on self under God, of courage, of energy, of persistence, which has enabled this people to take possession of and subdue the land from the Atlantic to the Pacific. But the process was not yet complete. The separate colonies, as separate fibres, by the grinding, burning, in part *destroying* discipline of the Revolution, were pressed, twisted, welded together into one nation, having one experience, one all-pervading national life; they were transformed into one strong and vigorous *living organism*, fitted to receive into itself as food, and to assimilate the discordant elements that have been cast in upon it from foreign shores.

Is not this the process, as to its principles, that Jehovah has been repeating on the shores of Africa? Decay, it is true, has been there; but has there not a living nation arisen from the bosom of decay? On this point it is not necessary to enlarge, as its truth has been already made manifest, both in the Report to which you have listened and in the eloquent address of the gentleman who preceded me.

That there is national life in Liberia, every observing mind must admit; but it is still feeble; the nation itself is small. Are things to continue as they are, or is the nation to become large, vigorous, controlling? The affirmative of this question has al-

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ready been argued by the Rev. Dr. Haight. Will you listen to another argument in some respects similar, but proceeding from a different stand-point?

Africa is one of the three great southern continents, in many respects similar to its sisters, but in other and important respects diverse. Not only is it the largest and most luxuriant of the three, but it is peopled by a race, or complex of races, vigorous and fruitful, to whom the air, which to the rest of the world is poison, is balm. The European can live and propagate his race in Australia, and in South America, but not in Africa. The fearful climate has been throughout long ages and in successive generations exerting a selecting and formative influence upon those who have emigrated to the soil. It has destroyed those who had no aptitude for it; it has strengthened the peculiarities of those who were fitted to breathe it; and so, from the mass of humanity it has elicited and *e-ducated* for itself a people. The process of life springing out of decay has there gone on, on a most gigantic scale. This race has been redeemed by the blood of Jesus, and has been promised to Him as a portion of His inheritance. But how is it to be evangelized? How can they believe unless they hear? And how can they hear without a preacher? And how can they preach, when to breathe is death? You will admit that could some one of its nations become evangelized and civilized, from which missionaries might proceed, and which could extend a protecting hand over those who went forth from it, the work of further evangelization might be performed in the ordinary mode. But how is this *initial* work to be performed? Now, mark the Providence of God.

Almost coeval with the settlement of this country, He, in His infinite wisdom, permitted to begin one of the greatest atrocities of the ages—the sons and daughters of Africa were torn from their homes, and sold into a cruel bondage. The very woes of this transported, but still vigorous and increasing race, which, like the bush in the desert, has remained undestroyed in the midst of flame, should lead us to suspect that

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Jehovah designed to accomplish great things through its instrumentality. Here they become Christianized, and to a certain degree enlightened. In process of time a portion of them are carried back to the land of their fathers, and are there developed into a Christian nation; and this movement is so timed that the development is completed just before the general emancipation of their brethren; and thus, at the moment it is needed, a secure home is offered to all who will enter it. Mark well the points of observation. The promise of Jehovah; the apparent impossibility of its fulfillment; the permitted wrong of the slave-trade; the evangelization of those enslaved; the return of a portion of them to their fatherland, and their development into a nation, the very instrument manifestly most effective for the fulfillment of the prophecy. Who can doubt that under the wise and gracious government of Him who knoweth the end from the beginning, and who causeth even the wrath of man to praise Him, the planting of the Republic of Liberia was designed as in order to that fulfillment? As little can I doubt it, Sir, as I can doubt that the convulsions, the upheavings and the depressions of the strata of the old world, the grindings of the glacier and the iceberg of the ice period, were designed to prepare the earth as a habitation for man. As little can I doubt it, as I can doubt that the overthrow and the burial of the forests of the carboniferous era were in order to the formation of that material which now supplies the needs and ministers to the development and the blessedness of the human family.

In Liberia I see the promise of a glorious future for the entire African race—for those who are in this land, and for those also who are in the land of their fathers.

I see the promise of a glorious future for those who are in America. And here, Sir, let me not be misunderstood. I do not advocate forcible expatriation. The right of the negro to remain in the United States, if so he choose, is as perfect as that of myself and my children. He is a citizen of the Republic. No human power has the right to colonize him against his will. I would resist to the last degree, with every

Address of Rev. Elijah R. Craven, D. D.

faculty, physical and mental, with which God has gifted me, the removal from this land, against his consent, of the meanest of the race. But at the same time I believe, on many considerations unnecessary now to be recapitulated, that this is not the best home for him—that here he cannot reach his fullest development nor fulfill his high destiny. I believe that ere long he will see this for himself—he will perceive that in his fatherland there are *for him* more genial suns, and a more bracing atmosphere, and a wider, nobler field for cultivation than here exist. Liberia opens for him a home, a resting place, a citadel of departure and defense for the subduing and civilizing of the whole continent of Africa. This opinion, it is acknowledged, may be erroneous. It may be that there is a glorious work for the sons of Africa to accomplish here.

But be that as it may, in Liberia I see hope for Africa. It stands, a Christian nation, on the shores of that long-afflicted Continent. Doubtless many of the African race in this land, moved by the Spirit of Christ, will devote themselves to the glorious work of evangelizing and civilizing their brethren. Liberia offers to them a fulcrum for their lever. From Liberia, doubtless, influences of blessing shall go forth—the broad savannahs of Africa shall blossom with the rose of Sharon, and from every hill-top and valley songs of praise unto our God and of rejoicings shall go up. Under the influences proceeding from that Republic, Ethiopia shall stretch forth her hands unto God.

Let us not, Mr. President, despise the day of small things. All great things are in their beginning small; and, being small, are by the vast majority of men ignored or despised. It was a busy day in Bristol, some two hundred and fifty years ago, when a feeble band of emigrants sailed from that active mart. The great men of the city were engaged in what they regarded as the important business of the day. The vast majority, perchance, knew not of the expedition, and of the few who knew, the greater number were filled with contempt. Little dreamed they that the names of those unknown, despised emigrants

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should be given to immortality, whilst their own should sink into oblivion. Little dreamed they that the frail Mayflower was bearing from their wharves the seeds of empire.

It was my privilege, Sir, just as I was entering manhood, to behold the extension from one of the northern windows of yonder Capitol of the first wire of the magnetic telegraph; to look upon the working of the first apparatus employed for the public transmission of messages. The multitude passed by unheeding, and of those who knew what was being done, the vast majority despised and ridiculed. But we who looked upon those wires, as over them flashed the first public message ever telegraphed on earth—WHAT HATH GOD WROUGHT!—beheld the birth of an infant that already has become a giant, and is encircling the world with its civilizing arms.

Let us not despise the day of small things. We are not privileged to-night to witness a birth; but we are privileged to *tend*—we are not patrons, Sir, but servitors—we are privileged to tend the infant weakness of the man-child God hath given to the world, that is to become a King, and, crowned with empire, is to bear Christianity and civilization to a Continent.

ADDRESS OF REV. JOHN MACLEAN, D. D., LL. D.,

EX-PRESIDENT OF PRINCETON COLLEGE.

MR. PRESIDENT: As preliminary to certain matters, which I desire to submit for consideration, I shall first present two or three propositions, the truth of which, I can safely assume, will not be questioned by any of this audience. I shall, therefore, merely state them, and not attempt to argue them. They are these:

1. That it is our duty to do all in our power to elevate our fellow-men, of every language, color, and clime.

2. That this responsibility rests in a measure upon *every one* who can contribute in the least degree to this result, of whatever caste or complexion he himself may be.

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3. That, from his superior knowledge of his true relations to God and to man, the professed follower of Christ is under special obligations to seek the highest welfare of the whole human family.

Now, let it be shown that the friends and patrons of this Society can do more for the highest welfare of the human race by disbanding our organization, and by engaging in some other enterprise, with the end just mentioned in view, and for one I am prepared to say, Let the American Colonization Society die; and for the good she has accomplished let her receive at our hands an honorable burial; and let us all unite, heart and hand, in this better method of attaining our object, viz: *The highest possible elevation of our whole race.*

But if, on the other hand, it can be shown that the faithful prosecution of the aims of the Colonization Society will interfere with no other benevolent enterprise, while it will be followed by untold blessings to those whose good more especially our Society has ever sought to promote, then, I say, it is wrong to frown upon the work, or to attempt to interfere with it; and that it is incumbent upon all Christian men and Christian women to give their countenance to the aim and the efforts of the American Colonization Society, if it be in their power so to do.

Leaving it to others to show, if they can, that we ought to give up the peculiar work of the Colonization Society, I shall endeavor to make it appear:

1. That this Society does not interfere with the prosecution of any other benevolent enterprise in behalf of the colored race in this country.

2. That it is a valuable auxiliary to other Christian and benevolent associations; and that its power for good will be just in proportion to its success in the prosecution of its philanthropic work.

3. That the work of the Colonization Society is one in which all classes of people ought to take a lively interest.

Much of the opposition to the Colonization Society, on the

Address of Rev. John Maclean, D. D., LL.D.

part of the colored people in the United States, has doubtless arisen from *the impression* that the friends and supporters of this Society were hostile to any and all efforts made to place them upon an equality with the whites; and that this is *the* reason why the Society is still assiduously endeavoring to strengthen the Republic of Liberia, and to render it attractive to the colored race in this country.

It is true, that the Society is desirous to send additional emigrants to Liberia, and to make *that* country more and more attractive to the people of color in the United States; not, however, for the reason suggested, but for others, of which I may have occasion to speak; and among these is our full conviction that Africa is to furnish the arena whereon the people of color are to achieve their highest triumphs in all the arts and refinement of civilized and Christian life; and where they will enjoy, without any drawback, all the blessings of a free government. Here in the United States they may enjoy, indeed, all the rights and immunities which the laws can give them; but, reasonable or unreasonable, it must be many, many years, if ever, that the mass of the colored people in this country can rise to an equality with the whites in social life.

The state of sentiment on this subject among the whites, and more especially in the laboring classes, the American Colonization Society had nothing to do with creating or fostering; but, knowing its existence, the friends of Colonization sought to find a compensation, partial it may seem to many, nevertheless a real one, for this lack of social equality. So far from being hostile to any attempt to elevate the colored race here at home, the friends of Colonization are ready to bid "God speed" to every judicious measure for the education and elevation of the entire body of the colored people. They hope that the efforts made to this end will be greatly increased. It is of the highest importance to the interests of all concerned that all the colored people of this country should be educated, and well educated; and no pains or expense should be spared in our efforts to reach this result. This is an undertaking in every

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view of it praiseworthy; and, although the wisdom and policy of the constitutional changes, which removed from the people of color all political disabilities, have been questioned by many of the wisest and best men in the nation; yet I apprehend that no wise man, seeing these people have been admitted to all the rights and privileges of citizenship, can hesitate to say that they should be thoroughly enlightened, both as to their duties and their privileges. But this cannot be done, unless they are as generally educated as the whites.

It was the highest good of the freedmen of former days that the founders and other early friends of the Colonization Society sought to advance, and it is the belief of the present friends and patrons of this Institution that in seeking to strengthen the Liberian Government, and to make it a still greater power for good than it now is, we are contributing our share to the elevation of the colored race, both at home and abroad.

Can any one fail to see that the existence on the Western Coast of Africa, or elsewhere, of a powerful Republic, composed exclusively of people of color, educated and refined, and in the enjoyment of all social, political, and religious privileges which we of this land possess, must exert a mighty influence in favor of their brethren who remain here?

There is no antagonism, then, in the respective aims of the American Colonization Society and of those philanthropists who would have the entire body of the freedmen in the United States to abide here in the land of their birth. It is only as to the best mode of attaining the end they differ, the one class deeming it best that all should remain, the other believing that higher and nobler results will be reached by a part, and, of necessity, a very small part, of them going to Liberia. For, at best, it is only a very small fraction of the entire number that the American Colonization Society, with her limited resources, can send to this land of true freedom.

Could our Society, in any one year, send as many as a *thousand*, this, estimating the whole colored population at four millions, would be but one emigrant for every four thousand per-

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sons, or the one four-thousandth part of the entire number. And for the years that follow, the annual increase of this class of our citizens may be estimated at *hundreds of thousands*, while the number of emigrants sent to Liberia by this Society would seldom, if ever, exceed *a single thousand* in any one year. Yet this addition to the emigrant population now in Liberia would be of the highest importance to the full development of the resources of that land, and to the strengthening of its government, and it would *scarcely* be missed here, if at all.

Seeing the whites of this country cannot live and labor in that tropical yet fruitful region, and our colored people can, and also thrive, is it asking too much of the colored race here to furnish from their millions a few thousand persons, to add to the strength and usefulness of a Republic which may prove to be the highest glory of their race in the estimation of all the enlightened nations of the earth?

From what has been said I think it must be apparent that the numbers called for by the American Colonization Society would not be missed from the entire aggregate of the colored people in the United States, and their removal could not interfere with any other benevolent scheme for the elevation of the millions remaining here in their own country, for we cheerfully admit that this is their country and home as well as ours.

I think, Mr. President, that I have made good my first position, viz: "That this Society does not interfere with the prosecution of any other benevolent scheme or enterprise in behalf of the colored race in this country."

My second position was this, viz: "That the American Colonization Society is a valuable auxiliary to other Christian and benevolent associations, and that its power for good will be just in proportion to its success in the prosecution of its philanthropic work."

Is it not obvious that such a Government as that of Liberia must afford great and most valuable facilities in any efforts made to introduce Christianity and civilization among the nations of Western Africa? Will it not afford protection to

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the Missionaries residing among the contiguous tribes? Will not—I may rather ask, Does not—the superior intelligence of the emigrants excite a desire in the natives for schools, and the means of Christian culture?

These things have not received from the Christian community in this country the attention they deserve.

The mere existence of such a Commonwealth as Liberia, with a jurisdiction extending over a half a million of uncivilized natives, cannot fail to be of great service to any and all persons who, prompted by the love of Christ, may desire to bring these rude and barbarous people to a knowledge of the true God, and to the enjoyment of all the blessings of civilized life.

We all know why the war between Germany and France is yet carried on, with such fierceness and obstinacy, by the contending armies. It is simply to determine who shall possess the strongholds on the border of the two countries, which can open and close to an invading army the passes from one country to the other. And is it not more important that the Christian world should have such a stronghold as that furnished by the Government of Liberia for its advances against the kingdom of darkness in the vast regions of Western Africa?

Had there been no American Colonization Society, there would have been no Liberia. And, if the operations of our Society should now be brought a close, the power of Liberia would be greatly crippled. On the other hand, should the friends of true religion come up at once and liberally to the aid of this Society, and be fully awake to the importance of increasing the numbers and the intelligence of the Liberian people, by sending additional emigrants, and by assisting the Liberian Government to extend their school system among the natives, we might soon be permitted to see among these barbarous hordes a rapid advance in civilization and Christian knowledge.

Supposing that on the Western Coast of Africa there were no Liberia, and that for the five hundred miles now subject to

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her control there were no such Christian settlements as now exist on that Coast, what would the Christian world be willing to contribute in order to obtain the very advantages which these Christian settlements afford, for the introduction of Gospel light and truth among the heathen tribes of this benighted land?

Does any one ask, What are the facilities afforded by Liberia for aggressive movements on the part of Christian men and Christian Societies?

I answer:

1. There is in Liberia a Christian Commonwealth, which officially and openly acknowledges its obligations to labor for the Christianizing of the native tribes.

2. Liberia has numerous Christian Churches, of different evangelical denominations. She has also her Common and High Schools, and a College, under the control and instruction of Christian men and able teachers.

Here is a large foundation for the upbuilding of her people in Christian knowledge and useful learning.

The greater the success attending the philanthropic efforts of our Society, the greater will be the power of Liberia for good to all the native tribes within the sphere of her influence.

On this head I will dwell no longer, but will say a few words in regard to the last topic which I proposed to consider, viz: "That the work of the Colonization Society is one in which all classes of the people ought to take a lively interest."

If the view which we have just presented be a correct one, viz, that a successful carrying on of our enterprise will be attended with the happiest results, both to the thousands who go to Liberia and to the millions that remain here, in the land of their birth and of their preference, then surely it follows, that it is a duty incumbent upon all classes of our citizens to encourage the efforts which we are making for the elevation of the colored race.

If, as we have maintained, the reflex influence of a strong government in Liberia, under the sole control of emigrants

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from this land, cannot fail to exert a most happy influence upon the condition of the freedmen here, then surely both duty and interest demand that the people of color in the United States, so far from throwing their influence against our Society, should heartily co-operate with us in our efforts to elevate their race, and to bless a portion of the vast continent of Africa, with a civilized people and a Christian government, in accordance with the views so happily presented on this occasion by my friend, the Rev. Dr. Haight.

So, too, both duty and interest call upon the General and State Governments to aid our efforts to add to the numbers and to the strength of Liberia. From the origin of this Society, it was a part of its plan to act in concert with them, so far as any of them were willing to countenance our enterprise; and for many years we received important aid from several of the States, as well as from the United States. And it gives me great pleasure to mention, in this connection, that within a few weeks it was my privilege, as President of the New Jersey Colonization Society, to receive from the Treasury of our State a check for *one thousand dollars*, in aid of our operations, and to transmit it to the Financial Secretary of the American Colonization Society, to assist in defraying the expenses of the last expedition to Liberia; and I cannot but indulge the hope that further aid may be looked for from this source.

The small loss in the number of laborers, occasioned by the yearly emigration of a thousand of them, more or less, will be much more than compensated by the opening of new marts to our foreign trade, and by the elevation of the colored race both at home and abroad, brought about, in no small measure, by the success attendant upon the settlement of these emigrants from our shores on the Western Coast of Africa.

There are those who imagine that the emancipation of the negro race in this country has done away the necessity for such a Society as this. But such persons mistake altogether the original design of the Society. It was not established, as some imagine, to promote the abolition of slavery; and yet in

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later years this was a very common opinion among the advocates of slavery at the South, and hence their great hostility to us. Still less was it established to rivet more strongly than ever the chains of those in bonds, as was often and most falsely charged by the enemies of our Society at the North; but for the relief and special benefit of the free people of color in the United States.

It was the offspring of an earnest and sincere desire to promote the highest interests of the colored man. Some of its ardent friends did hope that its efforts would result in the eradication of slavery from our soil, and in the removal of the great mass of the colored people, both bond and free, to the land of their fathers, and also in the civilizing and the Christianizing of Africa, and mainly through this instrumentality. Other early friends of the Society may have believed that upon the whole the peace and prosperity of the Southern States would be the better secured by the removal of the free persons of color from these States; and this may have made them the more zealous advocates of Colonization. But the great mass of the early friends of this Society, whatever may have been their opinions on collateral questions, had *especially* in view *the elevation* of the free people of color in the United States.

The laws of the land not permitting them to meddle with the question of slave labor, they wisely turned their attention to the advancing of the best interests of the only class of the colored people for whom they could effectually exert themselves.

In this righteous and benevolent undertaking the leading statesmen of those days united with leading men of different religious denominations in laying the foundation of a Christian Commonwealth, for the exclusive benefit of the colored race. Monroe, Bushrod Washington, Clay, Webster, Harper, and others of like spirit, did not stop to inquire what would be the consequences to themselves and their aspirations should they give their countenance to this work; but from correct and enlarged views of the true interests of all classes of persons in

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our country, they openly and successfully advocated the cause of Colonization, and did what they could to secure for the American Colonization Society the aid of the National Government and the favor of the American people.

It is not for me to institute a comparison between these great advocates of our cause and those who have succeeded them in the management of our national and State affairs; but I may say, that if we will but earnestly address ourselves to the work of enlightening the mind of the country with respect to the vast interests involved in sustaining the operations of this Society, and gain the assent of the people generally to the soundness of our views, we may hope to see once more the leading men in our National Councils also the leading advocates of Colonization.

But our main reliance, under God, must be upon the churches of Christ in our land. It is by them chiefly our Society has been sustained, and to them we must look for most of the pecuniary resources requisite for the carrying on of our work.

It was no selfish consideration that prompted our Christian friends to their active labors and their liberal gifts. They knew that Liberia would furnish an asylum for the down-trodden of this land, where they might rise to the dignity of Christian freemen. They also knew that a community composed of such citizens could be none other than a blessing to as many of the one hundred and fifty millions of Africa as might be within the reach of her power and influence. They further knew that the whole of Africa is to be regenerated, and that upon that land of darkness and of the shadow of death the Sun of Righteousness is to shine, for the mouth of the Lord hath spoken it; and they believed that this grand and glorious result is to be effected by human agencies provided of God, and they also believed that among these agencies the Republic of Liberia, planted and fostered by this Society, would, in all probability, have an important and a conspicuous place.

And, Mr. President, while we both may have attained to some distinction in our respective walks, yet I think you will

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agree with me in saying that the highest earthly honor which either of us can hope to reach is the honor of having our names appear among those of the active and devoted friends of this cause, when at some future, and perhaps a far-distant day, the historian of African civilization shall have occasion to speak of the part borne by the American Colonization Society in this great and noble work—the elevation of the colored race, both here and in Africa, to the dignity of manhood, and to the refinement of a Christian civilization.

PROCEEDINGS
OF THE
BOARD OF DIRECTORS.

WASHINGTON, D. C., *January 17, 1871.*

The Board of Directors of the American Colonization Society met this day at 12 o'clock M., in their rooms in the Colonization Building, 450 Pennsylvania avenue, corner Four-and-Half street.

The President, Hon. John H. B. Latrobe, took the chair, and Rev. S. E. Appleton, of Philadelphia, led in prayer.

William Coppinger was appointed Secretary of the Board.

Rev. Drs. Tracy, Craven, and Steele, were appointed a Committee on Credentials.

The Corresponding Secretary of the Society reported that during the year Daniel Price, Esq., of Newark, New Jersey, had been constituted a Director for Life of the Society.

Rev. Melford D. Herndon, of Liberia, was introduced and invited to sit with the Board.

The Minutes of the last meeting of the Board, January 18, 19, and 20, 1870, were read.

The Corresponding Secretary presented and read the Fifty-Fourth Annual Report of the Society.

Rev. William McLain, D. D., as Financial Secretary of the Society, presented the Annual Statement of the Executive Committee, which was read, as were also the accompanying Report of Dr. James Hall, as Agent of the ship *Golconda*, and the several papers named in the Statement.

Delegates appointed by Auxiliary Societies for 1871.

On motion it was

Resolved, That the Annual Report of the Society, and the Statement of the Executive Committee, with the papers mentioned therein, be accepted and referred to the appropriate standing Committees to report thereon.

Rev. Dr. Tracy, as Chairman of the Special Committee on Credentials, presented and read a report, which was, on motion, accepted and approved, and the roll of Delegates was completed, as follows:

DELEGATES APPOINTED BY AUXILIARY SOCIETIES FOR 1871.

VERMONT COLONIZATION SOCIETY.—George W. Scott, Esq.,* Hon. George F. Edmunds,* Hon. Luke P. Poland.*

RHODE ISLAND COLONIZATION SOCIETY.—Rev. Alexis Caswell, D. D.*

CONNECTICUT COLONIZATION SOCIETY.—Rev. William W. Turner,* Hon. James T. Pratt,* Hon. L. F. S. Foster,* William S. Charnley, Esq.*

MASSACHUSETTS COLONIZATION SOCIETY.—Hon. G. Washington Warren,* Rev. Dudley C. Haynes, Dr. Henry Lyon,* Rev. John W. Chickering, D. D., Joseph S. Ropes, Esq.*

NEW YORK COLONIZATION SOCIETY.—Rev. John McLeod, D. D.,* Almon Merwin, Esq., Rev. Samuel D. Alexander, D. D.,* Jacob D. Vermilye, Esq.,* James C. Holden, Esq.,* Rev. Thomas D. Anderson, D. D.

NEW JERSEY COLONIZATION SOCIETY.—Rev. William H. Steele, D. D., Rev. Elijah R. Craven, D. D., F. Wolcott Jackson, Esq.*

PENNSYLVANIA COLONIZATION SOCIETY.—Eli K. Price, Esq.,* Rev. William E. Schenck, D. D.,* Rev. Alexander Reed, D. D.,* Rev. Samuel E. Appleton, Rev. Thomas S. Malcom, Arthur M. Burton, Esq.*

OHIO COLONIZATION SOCIETY.—Hon. Columbus Delano.*

LIFE DIRECTORS.—Rev. John B. Pinney, LL. D., Rev. William McLain, D. D., Rev. John Maclean, D. D., LL. D., Rev. John Orcutt, D. D., Rev. Joseph Tracy, D. D., Joseph Henry, LL. D., Dr. Charles H. Nichols, Rev. Benjamin I. Haight, D. D., Rev. S. Ireneus Prime, D. D.

EXECUTIVE COMMITTEE.—Dr. Harvey Lindsly, William Gunton, Esq., Rev. George W. Samson, D. D., Hon. Peter Parker, Hon. Samuel H. Huntington, Hon. John B. Kerr.

* Not present.

Standing Committees—Letters of Apology.

The following are the **STANDING COMMITTEES**, appointed by the President:

FOREIGN RELATIONS.—Rev. John Maclean, D. D., Hon. Peter Parker, Rev. Thomas S. Malcom.

FINANCE.—Rev. Joseph Tracy, D. D., William Gunton, Esq., Rev. Elijah R. Craven, D. D.

AUXILIARY SOCIETIES.—Rev. John Orcutt, D. D., Rev. S. Ireneus Prime, D. D., Rev. Dudley C. Haynes.

AGENCIES.—Rev. Samuel E. Appleton, Rev. John B. Pinney, LL. D., Dr. Harvey Lindsly.

ACCOUNTS.—Daniel Price, Esq., Almon Merwin, Esq., Rev. William H. Steele, D. D.

EMIGRATION.—Rev. Benjamin I. Haight, D. D., Hon. G. Washington Warren, Rev. George W. Samson, D. D.

On motion, it was

Resolved, That the Board do now adjourn to meet to-morrow morning at 10 o'clock.

COLONIZATION BUILDING, *January 18, 1871.*

The Board of Directors met this morning at 10 o'clock, President Latrobe in the chair.

The Divine blessing was invoked by the Rev. Elijah R. Craven, D. D., of Newark, N. J.

The minutes of yesterday were read and approved.

Rev. B. F. Romaine, Corresponding and Financial Secretary of the Ohio Colonization Society, appeared and sat with the Board.

Letters of apology for absence at this meeting were presented from Edward Coles, Philadelphia, January 5; Hon. James T. Pratt, Wethersfield, Connecticut, January 13; and Daniel Price, Esq., Newark, N. J., January 15, 1871.

Rev. Mr. Appleton, as Chairman of the Standing Committee on Agencies, presented and read the following Report, which

Committee on Agencies—Committee on Accounts.

was, on motion, accepted, and the accompanying resolution was adopted:

The Committee on Agencies would respectfully Report, that they re-affirm the principles and suggestions made by the Committee last year. The lapse of twelve months only confirm them in the value of the position then taken. It is only necessary for our Society to have its cause frankly and fairly stated to secure the means and the subjects of Colonization. Your Committee would recommend the passage of the following resolution:

Resolved, That we earnestly recommend the Executive Committee to take efficient measures to establish Agencies and to organize Auxiliary Societies in the Western and Southern States.

Mr. Merwin, from the Standing Committee on Accounts, presented and read the following Report, which was, on motion, accepted and approved:

The Committee on Accounts having examined the account of the Treasurer of the American Colonization Society for the year 1870, and compared the vouchers with the books, find the same correct. The bills also of James Hall, M. D., in account with the ship Golconda, for the same period, amounting to \$22,953.07, were submitted for our inspection. We recommend the same for approval.

The amendments to Articles Second, Fifth, and Seventh of the Constitution of the Society, proposed and approved at the last meeting of the Board, were severally considered, and on the question being taken, seriatim, they were duly adopted.

On motion it was

Resolved, That a Committee be appointed to nominate officers for the ensuing year.

Rev. Drs. Maclean and Steele, and Rev. Mr. Appleton, were appointed the Committee, who reported, through the Chairman, Rev. Dr. Maclean, recommending the re-election of the present officers, as follows:

FINANCIAL SECRETARY AND TREASURER.—Rev. William McLain, D. D.

TRAVELING SECRETARY.—Rev. John Orcutt, D. D.

CORRESPONDING AND RECORDING SECRETARY.—William Coppinger.

Committee on Auxiliary Societies.

EXECUTIVE COMMITTEE.—Harvey Lindsly, M. D., Joseph H. Bradley, Esq., William Gunton, Esq., Rev. George W. Samson, D. D., Hon. Peter Parker, Hon. Samuel H. Huntington, Hon. John B. Kerr.

On motion, it was

Resolved, That the Report be accepted and approved, and that the Board elect the persons nominated by the Committee.

Rev. Dr. Tracy presented a copy of the action of the Board of Managers of the Massachusetts Colonization Society, at a meeting held in Boston, December 17, 1870, which was read, directing their Delegates "to call the attention of the Directors of the Parent Society to the recent Convention with Great Britain in relation to the Slave Trade," and directing its Secretary "to prepare a statement of the matter in said Convention demanding the consideration of the said Board of Directors."

The statement prepared under the above action by the Secretary, Rev. Joseph Tracy, D. D., and a communication from Hon. Hamilton Fish, Secretary of State, Washington, December 14, 1870, in relation to the Convention, were read.

Rev. Dr. Orcutt, as Chairman of the Standing Committee on Auxiliary Societies, presented and read the following Report, which was, on motion, accepted and approved:

The Committee on Auxiliary Societies respectfully Report, that two have been organized during the last year, one in Rhode Island and one in Ohio, making eleven in all. These exist in each of the New England States, and in the States of New York, New Jersey, Pennsylvania, and Ohio.

Auxiliary Societies must be regarded as important on many accounts. They are necessary as a source of representation in this Board; and the multiplication of them in other States is desirable in order to increase such representation.

The cause is one which concerns the whole country, and Auxiliaries in the different sections of it, sending delegates from year to year to this Board, would tend greatly to inform and interest the people generally on the subject.

Committee on Emigration.

In the judgment of your Committee, the time has come for the American people without distinction of party, or sect, or sections to appreciate the purely benevolent and philanthropic objects of the Society; and if the attention of wise and good men can be secured, we are confident that Auxiliary Societies may be voluntarily formed in all parts of the country greatly to the advancement of the work in which we are engaged.

The appointed hour having arrived for the meeting of the Society, the Board took a recess, and at half-past twelve o'clock resumed its session.

Rev. Dr. Haight, as Chairman of the Standing Committee on Emigration, presented and read the following Report, which was, on motion, accepted and the resolutions were adopted:

The Committee on Emigration Report the following resolutions for adoption by the Board:

Resolved, That in the judgment of this Board it is of great importance that emigration to Liberia should at the present time be encouraged by all legitimate means.

Resolved, That it be referred to the Executive Committee to prepare and distribute a brief address to the colored people of the United States, with the view of disabusing their minds of prevailing misconceptions on the subject of emigration to Liberia, and also setting forth the inducements to the same.

Resolved, That in the opinion of this Board there is at the present time especially grounds on which it is incumbent on the Christian Philanthropist of this country to sustain liberally the American Colonization Society, in order that all suitable persons desirous to emigrate to Liberia may be, at once, sent out.

A letter was read from Rev. Melford D. Herndon, Philadelphia, January 14, 1871, expressive of gratitude for the work being done for Africa by the Society, and for the many benefits he has personally derived by removing to Liberia some seventeen years since, and to which he is preparing to return with his children.

The Board adjourned to meet in this place this evening at 7½ o'clock.

Committee on Foreign Relations.

COLONIZATION BUILDING, January 18, 7.30 o'clock P. M.

The Board met, and, in the absence of the President, called to Baltimore by a professional engagement, Rev. John Maclean, D. D., LL. D., the senior Vice President of the Society in attendance, was invited to preside.

The minutes of the meeting of to-day were read and approved.

The Standing Committee on Foreign Relations, and that on Finance, reported through their respective Chairmen, and their reports were, on motion, accepted and approved.

On motion, it was

Resolved, That the Annual Report be referred to the Executive Committee for publication.

Resolved, That the thanks of the Board be tendered to our President for the able and dignified manner with which he has presided on the present occasion.

Resolved, That after the reading of the minutes of this evening and devotional exercises, the Board adjourn to meet at this place on the third Tuesday in January, 1872, at 12 o'clock M.

The minutes were read and approved.

The Board united in prayer, offered by the Rev. Dr. Samson, and then adjourned.

WM. COPPINGER,

Secretary of the Board.

LETTER FROM PROF. THOMAS C. UPHAM, D. D.

NEW YORK, *April 20, 1870.*

DEAR SIR: Deprived by age and physical infirmity of the privilege of taking a part in the more public efforts of the friends of African Colonization, I ask the favor, nevertheless, to express through you my continued interest and unquestioning faith in this noble and divine cause. My connection with the Colonization Society goes back some forty years; and from the beginning I have never doubted. In the darkest days, when the Society was assailed on every side, and not without some show of reason, my faith, looking beyond human errors to the wisdom of a controlling Providence, has remained unshaken.

Often in my solitary hours, not less than when pleading before God with my fellow-Christians for the restoration of erring humanity, have I seen and heard, in the depths of my spirit, the groans and tears of suffering Africa. But I did not, and could not, at any period of my life, disconnect the interests of Africa from the interests of the negro race in this country. I did not remember Africa and forget the slave. In common with many others, I have felt deeply the great wrong of American slavery; and my efforts, sympathy, and prayers have been with those who have labored for its termination. With me the two things have gone together. I have been unable to separate in my thoughts and in my deepest convictions, the connection of the disenthralled and regenerated slave with the liberation of the land from which he came. But this connection, standing clear and firm in the convictions of many reflecting men, has not as yet found time to be fully realized. The slave is free, but Africa is not redeemed. The slave stands forth an American citizen, with the light of civilization and of Christianity, as well as of freedom, thrown around him; but the hundred and fifty millions of Africa are still almost universally in the bondage of ignorance, cruelty, and barbarous superstition. The means which were applicable to the restoration of other heathen lands and nations,—the grand missionary work which has been carried on by the white race in other parts of the world,—has been found in a great degree inapplicable here.

Letter from Professor Thomas C. Upham, D. D.

So much so, that many noble hearts have trembled before the difficulties of the problem, and have felt that human wisdom was not adequate to its solution.

But at this point of perplexity and darkness God unveils more clearly to our view the great plans which, amid clouds and shadows, amid wrongs and sufferings, required the elaboration of centuries. A new power has arisen; a nation has been born in a day; and the heart and the eye of Africa are turned towards her own children; and, with extended arms, and with more than the old Macedonian cry, she exclaims: 'Come over and help us.'

Some have supposed that this loud cry will be unheeded; that the possession of new rights, or rather of old rights newly acknowledged, will so intoxicate and benumb the hearts of our colored brethren that they will not listen. I cannot believe it. I do not so understand the qualities of the negro race. The attributes which constitute their character are not justly estimated. When they shall have received, year after year, the instructions of colleges, we shall be able to pronounce more decisively upon the powers of their intellect. But intellectual traits alone do not constitute the whole of humanity. The colored race manifest a docility, a patience, a depth of feeling, a quickness of sympathy, a facility of religious belief, an appreciation of the kind, the good, and the joyous in life, which mark them as a people who have a higher work to do than to sit down in idleness.

It is very true that they will not go, and ought not to go, contrary to their own convictions. But on this point I have no anxiety. The great God, who has watched over them from the beginning, who has marked their tears and heard their supplications, and in His own time has broken the chains of their bondage, will soon reveal to them the heights of their destiny, and will crown with a new glory the degradation which He has redeemed. It will not satisfy the African heart that the negro is recognized as a man, that he is an American citizen, that he has the right of suffrage, that he has a seat in the Senate; but with all the rights of an American, and educated in the best institutions of the country, he will find the God who has saved him opening his interior vision to behold the glory of being a coworker in proclaiming the truths of freedom and justice, of civilization and Christianity, throughout the length and breadth of Africa. Do not doubt it. Let the long-agitated question of the comparative mental position

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of the African race cease. A century hence, and perhaps much sooner, with the advantages of freedom and of equal education, the question will be settled on the philosophical basis of ascertained facts, and will be settled forever.

It is enough for us to know, in the light of the revelations which have become a part of history, that God is with the negro; and to know that the negro, no longer debased or restrained by slavery, will follow God's leading, whether his mission be here or elsewhere. Undoubtedly multitudes will stay here; America will be their home; both for their benefit and for our own. But other multitudes, touched with a higher inspiration and moulded to higher issues, will, within the course perhaps of a single century, reveal the African desert blooming as the rose; and civilization and Christianity, flourishing under the protection of a system of republics, constituting under their own flag the United States of Africa.

In this great work, which constitutes a part of God's remedial system for the restoration of the world, Colonization can now nobly lead. The way is now open for more energetic and widely-extended action, without the fears and doubts, and the liabilities to error, which have perplexed the past. And it cannot be doubted, that many influential men, who have hitherto stood aloof, are now ready for co-operation.

The day in which we live is remarkable for great and comprehensive plans. And these plans, so far as they originate in the great source of all good, are not likely to fail. Let me say, therefore, that the hour has come. The men, the only class of men who are adequately fitted to the task, are ready. Let there be no want of means. Combine unity of purpose with unity of action; and let purpose and action go hand in hand with prayer and faith, which constitute the great elements of success.

With sentiments of most respectful and sincere regard, I remain, yours,

THOMAS C. UPHAM.